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THE
FUGITIVE STATESMAN,
IN
REQUITAL
FOR THE
Perplex'd Prince.



L O N D O N,
Printed by *A. Grover*, 1683.

THE
FUGITIVE SLAVE
ACT
RECEIVED
FOR THE
FUGITIVE SLAVE



LOUISIANA
JAN 20 1850
J. A. G. G. G.

READER.

THE Faction, as
amongst the many
Instances, they
have so frequently given
of their Spleen and Ha-
medness to the Government,
hardly ever disclosed their
Malice more in any one
particular, than in the
Business of the Black
Box, which furnish'd a

Pretext to a Libel, call'd
The Perplex'd Prince;
which, tho' but poorly
writ, yet the maligni-
ty of the Design being
to poyson Peoples Minds
with an Opinion of some
Probability and Truth in
that Matter. It was
thought fit in Return, to
show the World one of
their Principal Heroes,
in his true Colours. How
well soever his Picture
may have been drawn by
others, yet some Features,
some

Lines perhaps may have
escaped their Pencills,
which are coucht here in
the Landskip of that
Arch Traytor's Life.
A Mirror of him can-
not be too often looked in-
to; that one may avoid
falling into the Snare of
those wicked, wretched
Partizans he has left
behind him, who never
cease undermining the
Foundations of the Go-
vernment; and are per-
petually brewing Sedition,
with

with the highest Ingrati-
tude, after all the Indul-
gence and repeated Par-
dons of their Gracious
Prince and Sovereign:
Tho' they can have now
no Hopes, no Prospect
of ever bringing about
their tug'd for Anar-
chy; yet we still daily
see fresh Instances of their
restless Endeavors to that
End, so that one would
think they do not yet de-
spair of effecting their
Purposes, notwithstanding
they

they have lost their Patron. But it is to be hoped their good Intentions will be Crown'd with the same Fate with that of the wicked Achitophel; and that they now too will be thinking of setting their Houses in Order. It's high time; for they are now become so much the Detestation of all Mankind, that they can expect but little Comfort in this World; and I am afraid, unless they give other Testimonies than

than they have yet done of
their good Nature and Re-
pentance, they are not to
expect much Happiness
and Felicity in that to
come. How pernicious for-
ever they have proved
both to Church and State,
they would be glad to see
they had a due Sence of
their former practises; and
could they be but prevail-
ed with to ask Forgive-
ness, they would undoubt-
edly obtain their Pardon:
But it is so much their
Nature

Nature, and they seem so obstinately bent upon doing Mischief, that there is no probability of their ever being perswaded to forsake their evil ways. And since no Counsels do avail for the reducing them to their duty: nor to court them from destruction, we must e'en abandon them to their Fate, which undoubtedly at length will do them Justice, and reward them according to their Merits.

THE

Nature, and they seem to
ought they have upon being
Mischief, & in there is no
probability of their ever
being persuaded to forsake
their evil ways. And hence
no Counsel as usual for the
reducing them to their du-
ty: nor to count them from
affliction, yet must ever
abandon them to their
Fate, which undoubtedly
at length will be their Ju-
stice, and reward them ac-
cording to their Merits.

THE

THE
Fugitive Statesman.

THE Land of Judah had never attained to that refinedness in Gallantry, as under the Reign of *David*; that Prince having overcome all his Enemies both Foreign and Domestick, and established himself by his just and gentle Government, as well in the Hearts of his People, as upon the Throne of *Israel*, gave up those hours which are so necessary for Refreshment to amorous Designs, and was herein so universally imitated by all his Subjects, that there was none of what Age and

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Condition soever but had some
Intrigue; insomuch that by this
general Practice, there was no
manner of Artifice, Contrivance,
or Stratagem for the well ma-
naging an Amour, but what was
brought to the highest Perfection,
during the time of his sway-
ing the Scepter.

During the War that was
between David and Ishbosheth for
the Crown of Israel, Abner find-
ing not only the Justice of Da-
vid's Cause, but that it would be
likewise impossible for the Hus-
band's Son to stand the Pro-
test and give Promise to the King
of Israel as did privately study
to make Offer of Submission
unto his Rightful Prince, with
the Consent of his Command
which David accepted on these
Conditions of bringing him again
Michael his Wife, whom Saul his
Father had given to Phalti's Daugh-
ter.

Treaty was managed by *Achishophel*, and that with so much Art and Cunning, as procured all manner of Success to *David*, and proved finally destructive to his Enemies.

Jezabel, *Michal's* youngest Sister, having staid with her during the late Struggles, was now willing to accompany her to Court; and in the several Conversations that *Achishophel* had with *Jezabel* upon that Occasion, he was so captivated with the Wit and Beauty of that Princess, as made him think the highest Felicity consisted in the possession of a Heart adorned with so many Charms; and as her Excellencies inspired him with Amorous Thoughts, so they inflamed him with the Ambition to attempt the insinuating himself into her Favour and Affections.

This he did not disdain obsequiating, he knew his own Talents,

he knew none more fit than himself for close Designs and crooked Counsels; he was a Man sagacious and bold, had not only all the Arts of a Minister of State, but was as dexterous in the well managing an Amorous Intrigue; he knew that *Jezabel* was Ambitious, and had had formerly some Kindness for *David*, which was now turned into a violent Resentment, upon his having preferred *Bathsheba* before her. All these Circumstances concurring to the flattering his Hopes, he resolved to embark in this Design, notwithstanding he had not all the Advantages of *Bo-dy* as concur to the making a compleat and an agreeable Gallant.

07 He was not long without finding an Occasion to make known to her his Passion, which he declared in such Terms as were most capable of Persuasion, and fittest
for

for Infination: But notwithstanding the Figure he made in the State, and the considerable Interest he had both in Court and elsewhere, he met with more Severity than he expected, and was treated with some sort of Scorn and Disdain, she having that Opinion of her Charms, as to think all Homages unworthy of her Allowance, that were not made by Crowned Heads.

Nevertheless *Achitophel's* Flames were too raging to be stifled by this Resistance, and as it was one branch of his Character to undertake difficult Attempts, and to persevere until he had brought to pass his Designs, this Opposition did but the more whet his Desires, and make him set the greater Value upon the Object he adored. Thus he resolved never to desist until he had accomplished his Aim, and for

that purpose he besieged her with continual Affiduties, informed her constantly of all the Occurrences in the Cabinet Councils and Court, and secret Cabals in the City, and by these means soothing her intriguing and aspiring Temper, and so by degrees insinuating himself into her Breast, he became in a short time a very extraordinary Favourite.

He had now changed his Conduct in the management of this Intrigue, He forbore speaking to her of Love, expressing no Passion but for her Service, and her interest, telling her that no Princess upon the Earth, would so well become a Throne as she, that undoubtedly Providence would one day do her and it self the Justice, as to give her the Crown of all Asia. And when that any great Sovereign's Bed was vacant, he seem'd grieved that their Religion

light would not allow of a
 March, that so she might have
 shown his Zeal for her Advance-
 ment, in using his Interest for
 the bringing it to pass. By such
 like Discourses as these, did he
 win upon her haughty Humour,
 and became to that degree her
 Bosom Friend, that imagining she
 could not expect ever to find a
 Person so proper as *Achitophel* to
 make her Confidant, nor one
 more capable of putting in Exe-
 cution her fatal Designs, she re-
 solved to ease her Heart of those
 tormenting Thoughts, which she
 there kept pent up, by making
Achitophel's Breast the Repository
 of them. Thus one day after having
 acquainted her with the Passages
 at Court, and entertained her for
 a long while with the Zeal he
 had for her Service: My Lord,
 said she, to *Achitophel*, I am sensi-
 ble of your good intentions, and

(8)

am glad to find your Love changed into a Passion for my Interests, and to shew you how far you have won upon me; by the repeated Instances of your good Will and Favour, I am willing to unbosom to you my most secret Thoughts, and let you know what reason I have to be a Male content. You may remember, continued she, how that upon my Sister *Michael's* Marriage to *David*, I fell ill of a Fever, and I must own, though not without a Bliss, that his good Meen, his Wit, in short, all those advantages he had received both from Art and Nature, had made some Impression upon my Heart, and if I was not flattered I might have expected to have made the like in his; but notwithstanding all my endearing Carriage, I found him insensible to all my Favours, nothing but *Michael* could he adore.

She

She was the Object of all his Prai-
 ses, and I of his Scorn and Neglect.
 Nevertheless, I patiently bore
 with this Preference, since it was
 supported and confirmed by the
 Will of *Saul*, and since he was
 wholly ignorant of the Senti-
 ments I entertained, tho I had
 made all the Advances possible
 to hint to him how favourably
 his Vows would be heard if paid
 to me, and told him all such en-
 dearing things, as were consistent
 with the Glory of a Princess of
 my Rank: But *David* was so
 blinded with his Passion for *Mi-
 chael*, that he had no Eyes for o-
 ther Charms. However in a
 short time you know the Change
 at Court, *David* was drove from
 thence. I know it Madam, inter-
 rupted *Achitophel*, for I am sure, I
 was the chief occasion of his Exile
 and Sufferings, but pardon the
 Interruption, Madam, you shall
 B 5 hear.

hear more of that hereafter. You know *David* was banished the Court, renewed she, you know *Michal* his Wife was given by *Saul* to *Phalti*, the Son of *Lai*, and now my Love made me entertain fresh Hopes, I fancied *David* would never condescend to a Reconciliation with a Person, who had yielded to give her self to another, I had reason to expect *David* would certainly one day mount the Throne being so universally rooted in the Affections of the People, and I had the Vanity to believe that all the twelve Tribes could not furnish a Person fitter to share with him in his Glories than my self. And when accordingly he returned, and you were sent to bring *Michal* back, my hopes revived more strong than ever; for though I might have apprehended he might have had some inclination still left for her, yet

yet knowing how much she had
 lost of her former *Charmes* since
 this last misfortune, did not dis-
 pair of undoing her, and suc-
 ceeding in her place. This made
 me the more eager to accompany
 her, for *Jealousy*, where it was
 cruelly disappointed of all my
 expectations. *Michael* is true
 has not the same *David's* Af-
 fections she formerly possessed,
 'tis *Bartholomew* now that is the Mi-
 stress of his Affections, the reigns
 sovereignly in his Breast, and
 my Family dreadfully more negle-
 cted and depressed, and all for a
 Person much beneath my Rank,
 and, may be, Merit. Here she pau-
 sed, and the wily *Nichol*, re-
 assuming the Discourse, told her
 that he had been long sensible of
 the Indignities she suffered, and
 as long desirous of procuring the
 means of doing her Justice, and
 of furnishing her with Occasions

to shew her Resentment. It is not only the Outrages, I pursued her, that late done on all those Chairs you possess in so sovereign a Degree, and the Passion I have in all that concerns you, that prompts me to Revenge, I have some Reasons of my own, that might pretend to spur me to it, if yours, Madam, alone were not sufficient to put me upon the Wing. I am neglected too at Court, *Hesbal's* Counsels are preferred before mine, and I am not thought worthy of having that share in the present management of Affairs, that perhaps I am capable of. I am suspected of being still inclined to the Family and Practices of your Father *Saul*; and they have not yet forgotten the part I had in the several dismal Revolutions. And I must indeed confess, I was never over well affected to Kingly Government;

vernment; in Common-wealths, the bravest and wisest have commonly their share. But in a Monarchy all goes generally by Favour and Affection, and a Man cannot be thought a good Subject without being a Slave, and that Servility is in my Mind inconsistent with a generous Temper. Thus my natural Disposition led me to promote and foment the late Troubles, and I found ~~Du~~ him then, though so young, yet so extraordinarily gifted, that I foresaw he would have but little need of the Ministry of others, and I despaired of ever having any thing to do in the administration of the Government, unless his Exclusion was obtained. This set me to work, and I found more ease than I expected in my undertaking; People were easily decoyed with Alarms of Invasion of their Properties, and Suppression

preſſion of their Liberties; we
 ſcattered Rumours abroad of the
 extraordinary Influence the Jeſuits
 had at Court, and of the Licen-
 ſed there was of their introduc-
 ing their Religion, if not ſud-
 denly prevented, and vigrouſly
 oppoſed. Theſe Baſes too ſoon
 took with the ſilly People, but
 with the whole Sanhedrim they
 entered into Covenants, and by
 United Forces, they at length
 found the means to deprive the
 King both of his Crown and life,
 and ſwap the Helm of the Kingdom.
 Yet all we who had firſt proje-
 cted this Revolution, were fru-
 ſtrated in our Hopes, for the Ar-
 my we made uſe of, uſurped the
 Power we had promiſed our-
 ſelves, but then it was too late,
 we were conſtrained to ſubmit to
 the Arbitrary Temper of the
 Sword, and ſo brought upon
 the People what they had ſo much
 dreaded.

dreaded, and what many thousands of them had endeavoured to prevent to the loss of their Fortunes, and their Lives, and thus did we occasion all the Calamities that a whole Nation in Combustion can suffer, without any Benefit to our selves, but we were forced to dissemble, and content our selves to stand as Cyphers to the Usurper. But he being dead, and silly *Ishbosheth* upon the Throne, we fell again to contriving how to oust him thence, and to place our selves in his stead. By these means our Party being divided, the People too generally affected to their promised Prince *David*, and one of our Chief Leaders upon our Backs with an Army, with which he favoured the Kings Return: All these things, I say, concurring to make me despair of my own Advancement, and to see

His

His Restitution unavoidable, I thought it was best to shift for my self betimes, and therefore seemed as Zealous for His Recovery of the Crown, as any of his truest and antientest Friends; this made some way for the bringing me into Favour, I was crowned with new Honours for my Merits in that great Revolution, had a considerable share in the management of publick Affairs, had conferred upon me Offices of Trust, such as were both beneficial and honourable too in the Minds of the Vulgar, but yet I was not satisfied, I could not but still think it servile and slavish to truckle under an other, and did not yet despair of one day attaining to be the Head of all the Tribes of *Israel*, knowing the Nature of the *Jews* to be such, as that they shewed their Humour more than their Loyalty in calling

ling back *David* and setting him
 on the Throne. I knew a Com-
 mon wealth was their Golden
 Calf; and I must confess, I did
 not expect they would have ob-
 eyed so long. I used all the
 Arts imaginable to raise Jealou-
 sies between the Prince and his
 People; I promoted their giving
 of Monies, and the raising of
 Taxes; and then scattered Ru-
 mours abroad of the ill manage-
 ment and squandering away the
 Revenues; finding this to take my
 Hopes revived, I proceeded on
 to the giving the Prince such
 Counsell, as I knew must of ne-
 cessity lessen him in his Peoples
 Affections: That is; I advised
 the King to joyn with *Pharaoh*,
 against *Isre*, I advised the break-
 ing of the Triple Bond, on which
 the safety of all *Asia* did depend,
 I advised the shutting up the
Trafury, by which thousands
 growe
 came

came not suffer want. A advisable
 Toleration of all Religions, which
 underhand, I gave out was then
 signed by the Court, I have made
 way for the Religion of the *Pres-
 byterians*, so hated by the generality
 of the Nation. By these and
 other Counsels as destructive, I
 found I had pretty well furthered
 my Design: Now, none like
 me could have effected all these
 things. I had first supplanted
 the just the Wise and Learned
Aberdeen, and then David having
 trusted me with the Principal
 management of Affairs, I effected
 all these things, rather by surprise
 than by the King's Allowance
 and Consent. But now Prudent
David began to suspect my De-
 signs, and having found my
 Counsels and Measures destru-
 ctive to the Government, and
 the Nations Interests, he discar-
 ded me out of Court, and sent me
 among

among my Friends in the City? There I fomented the Flames I had already kindled, I gave out that Solomon the next Heir was a *Jehus*, that the Influence he had over the King might be fatal to the Religion of the Jews, and that if he had not already perverted the King, it was to be feared he would in time, or at least, he would not fail when he came to the Crown himself to introduce the Idolatry of the *Jehusians* to the downfall of the true Church, and to the destruction of the Peoples Liberties and Properties; the pamper'd Jews always inclined to rebel found this Cry too suitable to their Natures not to go along with it, they fell a murmuring, bawling out against Arbitrary Counsels, and a Change of Religion, and the *Sabbatarian* it self was at length so infected, by the

Care

Case I had taken, that such Members should be elected as were inclinable to Sedition, and Abhorers of Monarchy: The *Sanhedrim*, I say, it self, grew at length so infected, as to deny the King the necessary Aids for the supporting the Government, and defend his Subjects, and his Allies, against the growing and formidable Power of *Pharaoh*, for I had paysoned them with an Opinion, that what they should give, how necessary soever, would be employed to their Oppression, and not in their Defence, against the Enemies of the Kingdom. Thus, whenever Armies were raised by their Consent for the common Safety, I spread abroad Rumors that the Court intended to make use of them, for the putting in Execution Arbitrary Designs; Thus were they still cashier'd before the Business was effected for which

which they were raised. This both redoubled the Peoples Umbrage, and encreased their Murmurs against the management at the Helm, being perswaded the Government had decoyed them into the raising of Forces to cut their own Throats. But notwithstanding all the Poyson I had scattered, *David* had still that Influence over the Hearts of his People, that nothing could fasten the least Suspicion upon him. *Solomon* his Heir indeed received several Outrages in many Encounters. We had work'd the Mobile up to a Belief, that he was a Favourer of Arbitrary Designs, that he went full of the Revenge for *David's* and his Suffering which he would not fail of cruelly executing, whensoever he had an opportunity for so doing, and that he was labouring to restore the *Jebusites* and their Facti-

Faction, and out those who were
 both numerous and considerable,
 who were in Possession of their
 Estates. These were terrible
 Alarms, they knew that this
 Prince had so Perfection, Wis-
 dom, and Valour, they knew he
 never undertook any Thing with-
 out effecting it, so that they
 could not think themselves too
 cautious in securing themselves
 against all Events. Thus did the
 whole Land ring with great
 Complaints of this great and Ge-
 nerous Prince. And pray you,
 Madam, observe here the blind-
 ness of the People, and how low
 little a value they set on the
 greatest Virtues. This glorious
 Prince, had in a thousand Occa-
 sions hazarded his life, and all
 in their Defence, against their
 Enemies, and had got so many Vi-
 ctories as will make him admired
 by all Ages. But his Virtues in
 Peace,

Praises were no less admirable
 than his Qualifications in War.
 He was renowned for his Sinceri-
 ty and Justice, his Gratitude
 was so great that he was never sat-
 isfied until he had tenfold reward-
 ed the Service he had been done
 him. These are only Patterns of
 his unbounded Merits & like the
 silly Multitude were easily
 wheeled in to a belief that this
 Prince was a Promoter of their
 wants: though he had so often
 and so prodigally ventured his
 Blood and all in their Defence.
 Yet you see, Madam, how easily
 they were exasperated against a
 Person they owed so much to,
 and how a few Arts and incredi-
 ble Rumours wrought them up
 to a Ferment, and the highest
 pitch of Ingratitude. But what
 those Arts were, Madam, I must
 take another occasion to acquaint
 you, having at present to meet
 the

Abso-

Abſolom, and ſome others at a
Rendezvous upon Matters of
 great Moment, which you ſhall
 not fail of knowing as ſoon as
 ever things are brought to any
 Riſeneſs, and I believe that you
 will not fail too of owning that
 never any Zeal and Paſſion could
 parallel that which I have for
 your Concerns. Thereupon tak-
 ing his leave he went to the
Rendezvous, where he found
Abſolom, *Zimri*, *Nadab*, *Shimei*,
Corah, *Iſhban*, *Belial*, *Rabſheka*,
Jadar, *Phaleg*, *Ben-Jochanan*, *Be-
 lack*, *Og* and *Doeg*, with many
 others of all ſorts and Conditions.
 Some of theſe were to head,
 countenance and give renown to
 the Party, others were to ſow
 and ſcatter Sedition. Each had
 a peculiar Talent for the Pro-
 vince that was allotted him, *Ab-
 ſolom* was a Prince endued with
 all the Qualities proper to win
 the

the Hearts of the People; he was
 beautiful above all the Men of
 his Time, had by early Conquests
 in the Wars of *Israel's* Neighbors
 gain'd mighty Renown and Glo-
 ry, was *David's* Son, which was
 sufficient to entitle him to be the
 Darling of all the Tribes: Thus
 the Gracefulness of his Mien, the
 Benignity of his Temper, the
 Comeliness of his Person, and the
 Vastness of his Performances, be-
 ing Charms capable of insinuating
 themselves into the Affections of
 Persons of all Conditions: None
 so generally adored, none so uni-
 versally celebrated as was *Abisa-
 lom*. By this Baisance it was that *A-
 chitophel* thought most fit to lure
 and decoy to his Party, if not the
 generality of all the Tribes, at
 least, the dissenting Sects of the
Jews. Not that this Wily Poli-
 tician design'd or intended his
 Greatness, but for that he knew
 C that

that having no just Title to the
Crown, he must always incessantly
depend upon him, and this
Faction, until that having thus
divided and destroyed the Royal
Family, by its Domestick Divi-
sions, he might by that means re-
duce the Monarchy into a Com-
mon-wealth, or a Democracy.
Thus he had been long besieging
him with all the Arts of a crafty
Statesman, had flattered him with
the Dominion he had over the
Peoples Affections, but when re-
presented unto him how highly
derogating it was to his Hono-
ry for him to spend his days in Idles-
ness and Ease, after he had begun
so glorious a Career, that all his
Lawrels would tarnish and fade
away, unless cultivated by new
Efforts and Undertakings, that
his Father David was now in the
Declension of his Age, and now
lessened too in the Minds of the

People, as being suspected of having favoured the late Plot of the *Jebusites*, *Solomon*, though a Prince endued with all the Virtues worthy of, and fit to illustrate a Throne, yet being thought a *Jebusite*, the People did but the more abhor him for his good Qualifications, and thought that they only tended to the rendring him the more capable of introducing that change, which they fancied he designed, and consequently their own Oppression: That he had found the way to estrange People's Hearts from *David*, and that the general Cry was for Religion, Commonwealth and Liberty, with several other Arguments, as that being set up by the People, they would be the more fond of him as a Creature of their own making, and though his Command were limited, yet in case of ill Suc-

cess upon any occasion, he might impute it to that Limitation, and to the shortness of his Commission, and then ended his Harangue with new Eulogies upon his former Conduct and Actions.

Thus *Absalom's* generous Temper being sooth'd by Praise and Flattery, and blinded by Ambition, the only Vice of great Souls, was almost ready to yield to the Artifices of this Fox, when for a while the Royal Blood struggling still in him, he replied, that he had no pretext to take up Arms for the publick Liberty, that his Father govern'd with unquestion'd right, that he was the delight of Mankind, and the Faith's Defender, that he was acknowledg'd by all to be Good, Gracious and Just, was never known to have usurp'd upon the Laws, that his compassionate Nature had induc'd him to pardon Mil-
lions

lions of his Foes, that he distributed Justice impartially to all his Subjects; that he was mild, easy, humble, studious of the publick good of his People, that the mildness of his Reign did not suit with the stubborn Nature of the *Jews*, yet that therefore he was not to turn Rebel, and by encouraging the Wicked, run popularly distracted: That in case he were a Tyrant, oppressed the Peoples Priviledges, changed their Religion, and brought in the *Jebusite*; yet his part was no more than to mourn and lament, and look upon him as a Scourge from Heaven for their Sins, but that Nature, as well as a Subjects Religious Duty to a Sovereign, would curb and hinder him from entertaining any ill Design against his King and Father. Besides, continued he, what have his Favour and Indulgence left

me more to desire? he has always prevented and forestall'd my very Wishes; The Crown, then passing, he persued, though not without a Sigh, you know justly belongs to a more deserving Person, whom you know is born in the Right Line, whom you know stands posselt of all the Royal Virtues that can endear a Sovereign to the Eyes and Hearts of all Mankind, Especially to the brave and good; the Enemies of our Countrey know his Courage, the King his Loyalty, and the World his fame; the offending Crowd his Mercy, and his Friends extol and proclaim his Truth. Thus, continued he, I have no reason to complain that Heaven gave me no pretence to a Throne, since what people could be more blest in such a Prince as *David*, and such a Successour as *Solomon*? yet I could have

thave wish'd (said he again with
a sigh) that Fate had either rais'd
my Birth higher, or debas'd my
mind lower, that I had been born
in a legal way, and that I had got
the start of Solomon in the World,
for I find my temper too aspiring
for the Circumstances of my
Birth and Station; I find in the
Devil's Blood too strong and
prevailing to be allayed by that
of my Mother. In short; I find
my Soul perpetually whispering
in me, that desire of Greatness is
a Godlike Sin.

When Hell's Minister saw him
thus staggering, he plyed him
with fresh Attacks, and accosted
him in this manner. Do you
think the all-wise and all-bounti-
ful God has imparted all those
Prodigious Gifts to you in vain?
No undoubtedly, they were de-
stin'd for a Throne, they were
destin'd to fill the World with

Wonders of your Reign, and every action of your Life, and every Argument you have us'd do confute your Words, second my Wishes, and prove my Assertion. Not that *David's* Gentle Temper is to be despised, but it is a greater Virtue in a private Person, or an Ecclesiastick than a Sovereign, and a Masculine Soul is certainly fitter for a Throne. Has not his easy Nature induc'd him to make such lavish Grants to his never satisfied Subjects, that now nothing will content them but the Throne it self? Let the Kingdom be now in never so much Peril from the formidable and encroaching Power of *Pharaoh*, let *Israel's* Allies be never so much oppress'd and ruin'd for want of assistance from *David*, yet the Insatiate *Sanhedrim* will contribute nothing to the publick relief without.

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out

out *David's* lopping off and bestowing on them a limb of his Prerogative. Thus I'll take care by plying him with new Plots or plunging him into some expensive War, to bring him into such necessity as that he shall be forc'd to sell and give us his best and truest Friends, whom I have already so ordered the business as to look upon as *Jebusites* and *Pharoah's* Pensioners. And when we have stript him of those, our next work shall be to purchase the Successor, whom my contrivances have stigmatized and rendered obnoxious to the State, and have turn'd all his Virtues like a Battery to his own ruine. Thus we will in time bring *David* to that extremity, that he shall for want of Moneys be forc'd to agree to the exclusion of *Solomon*, and pass your Title into Law: Wherefore your business now will be to urge your

Filial Right, the Publick Good,
 a Prevention of Change of Reli-
 gious Worship, an hinderance to
 the Usurpation and Oppression
 of Liberties and Properties; ne-
 ver be bigotted and seduced by a
 Natural Love, hearken to the
 Universal Call, the eyes of all
 Mankind are upon you, and by
 this course you not only study
 the People's Happiness and fulfil
 their Wishes, but you likewise
 secure your self from ruine; for
 do you imagine that so severe, so
 wise, so penetrating a Prince as
 the next Heir is, does not see
 through all your Artifices, does
 not mark the Progress you make
 in People's Hearts? undoubtedly
 he does, and takes notice of the
 least step you take, and will up-
 on occasion resent it, with a Ven-
 geance, which self-defence will
 prompt him to; for he can never
 think himself safe and secure,
 when

when he is in possession of the Throne, as long as you possess the hearts of the People; wherefore the same self-defence the prime Law of Nature, obliges you to enter into such measures, as may secure your own and your friends Lives; and prevent the dreadful Consequences of a *Jehus* Swaying the Scepter. Wherefore put in practice all the Arts that are necessary for the keeping people up to the ferment they are in, let no occasion slip for the promoting a Rebellion, try your Title while your Father is still living, and give out, that you take up Arms only in the King's Defence; and thus having secur'd his Person, doubt not of success, for thereby you secure your Cause.

This Advice was most pleasing to *Abalom*'s mild Disposition; and Ambition had that Ascendant over him, that he could no longer

longer resist the Allurements of a Throne, nor bold from joyn-
 ing with *Achitophel* in his wicked
 Designs and Councils. This hel-
 lish Minister acquainted him
 with the Character and Part each
 Instrument had in the Prosecu-
 tion of their Conspiracy: Told
 him, that as he knew *Zimri* was
 one of the greatest Wits of the
 Age; so being a Man discontent-
 ed with the Court, for that one of
 his own Creatures, when he was
 Principal Minister, was now pre-
 ferred before him, and invested
 with all those Honours and Offi-
 ces of Trust, that he thought
 himself secure in the Enjoyment
 of *Zimri*, continued he, with
 his Wit and Drolling, now is
 capable of jesting some People
 into an ill Opinion of our An-
 tagonists, and wheedling others
 into favourable Sentiments of us
 and our Cause. And then for
Nadab,

Nadab, said he, never could there have been found a fitter man for our Ends: He is ambitious, high Spirited, restless, and in Want; well vers'd in our Laws, has an indifferent good Pen, and has a peculiar Gift of Canting, which you know takes much with the meaner sort of Jews; so that this Man will do us great Service, both in preaching up, and writing People into Sedition; thus by supplying his Wants, and flattering his Ambition with considerable Preferments, he will prove a Drudge to the Cause, and a great Promoter of our Interests. *Jonas* sam'd through the whole Land for his understanding the Statutes, being distast-ed with the Court, for that he is not advanced to such Places of Trust which he fancies his Merit allows him to lay claim to; will be very serviceable to us in
our

our Undertakings, for that he has a particular Talent of wresting the Statutes to mean Rebellion, and of making Treason just and consistent with the Laws of the Land. But a main Engine for the carrying on our Plot, will be *Shimei*: A man, tho' not prodigal of his Money, yet of his Gall and Outset against Monarchy and Kings; and who will be as lavish of his Time and Pains, to undermine the Government, as he is niggardly and sparing of his Pelf to relieve the Poor, succour the Needy, or help the Orphan and Widow. This Man, I'll take care shall be chosen a Magistrate of *Jerusalem*; and he'll be sure, in case any of our Friends should fall within the Clutches of the Law, to pack such a Jury of Dissenting Jews, as shall make no Conscience of violating their Oaths, to free our Partisans from the

the Punishments that are inflicted on Criminals of State. But our Master-piece is *Korah*, who tho' a Weaver's Son, yet I doubt not but that his performances in this Business, will make his name live to all Ages. He has been long preparing for the part he is to act. I once made him pretend himself a *Jehusite*, that so getting Acquaintance with those of that Sect, he might be the more able to varnish with probability the Matters he is to attest. This Fellow's Livelihood must depend on his Evidence; and he shall not only swear, that the Queen and the next Heir are in the Plot against the King; but that *David* himself does conspire with them, and the *Jehusites* against himself: How improbable soever this may seem to thinking persons, yet the *Jews* are of a temper so greedily to swallow
all

all that provokes and tends to the raising Sedition and Tumult. The next he represented to the ambitious youth, was *Ishban*, whose trade had long been to cheat the People; but now undertakes to reform the State. This man was rivall'd in his Wickedness by *Belial*, who tho' he had been several times pardoned by his Prince, yet during the time of his Government of *Jerusalem*, he was perpetually brewing Treason and Rebellion against his Sovereign and the State. *Rabshake* too made a considerable figure in the Roll, outwardly a Saint affecting to haunt the Conventicles, but privately the Stews and Bawdy-houses. A Man given to all manner of Debauchery, which he inherited as well as his Seditious Principles from his Father, and to promote a Change he cared not if he squandered away the maintenance.

nance of the Orphans, and the
 Treasure of the City, whereof
 he was the Keeper, and so he
 could but contribute to the pul-
 ling down Monarchy, he was
 Death to the Cryes of Distressed
 Widdows, and to the Lamenta-
 tions of Wives and Children,
 whose Husbands and Fathers
 groaned under a heavy Captivity
 amongst the *Barbarians*, and for
 whose Redemption the publick
 had trusted him with Moneys,
 which he lavish'd away contrary
 to the design of the Charitable
 Donours, for the carrying on the
 Cause. Many more there were
 of the same Kidney and Maligni-
 ty of Temper that were Mana-
 gers and Promoters of this grand
 Design, whose Names and Cha-
 racters it is too tedious to rehearse,
 and this taft of the aforementio-
 ned, is sufficient to give a guess at
 the Nature and Dispositions of
 the

the whole Crew. But now it is time that I afford the Reader a sight of *Absalom* and *Achitophel* at one of their Cabals, and give him a prospect of their Consults and Debates.

The place of their Rendezvous, was commonly in some publick house in the City of *Jerusalem*, for this Reason, that the flocking thither of several great Men of their Party, might give Renown to the Cause, and especially so contrived by *Achitophel*, that *Absalom* might be publickly seen, for that his Looks, Words, and Behaviour, carryed with them that Charm, as insensibly to insinuate themselves into the Hearts of the People, who no sooner saw him than they were inspired with affection and wonder. The Company being now met, *Achitophel* finding *Absalom* still wavering, making a Consi-

ence

ence of taking up Arms against
 his King and Sovereign, fearing
 too it might be the Destruction of
 the whole Realm, and the Death
 of the King himself, and moreo-
 ver jealous, lest the pretence of
 publick good, which they made
 use of, should be practised against
 himself, and with more reason
 too, since he had no lawful Ti-
 tle; to which that Wily Minister
 replied, with a kind of scornful
 Air; that he thought he had re-
 mov'd and destroy'd all those
 vain bogglings of Conscience,
 and jealousies of Consequences;
 that he was already advanced too
 far to retreat now with safety,
 that what would be his security
 if he persued his Career, would
 be his downfal if he made a Re-
 treat, which was his Popularity
 and the Ascendant he had over
 the Peoples Affections. That in-
 terest ought to be his only Idol,
 that

that if he did not consult his own safety, he ought at least to consider how many friends there present, and others that were absent had already engaged themselves so far, that they exposed their Fortunes, their Relations, their Lives, their All for his advancement; and should he now abandon them and give himself and them up a Sacrifice to the resentment and revenge of an highly injur'd enemy, would not only be madness to himself, but ingratitude to his generous Partizans. This reflexion of his Friends sufferings and ruine in case he *desisted*, joyning with his ambition and the love of Glory, which he fancied shin'd no where so bright as on a Throne, determined him to comply with their Instances and Importunities, and made him resolve vigorously to prosecute the measure they had taken. Where-
upon

upon they began to concert matters for the well managing and prosecuting their Design. It was resolved in that Meeting, that *Abfalom* should take a Progress through the Land, well knowing that the Charms and Popularity of that Prince would invite many to their Party, be a means of sounding peoples Affections, and of distinguishing their Friends from their Enemies. Whereupon *Abfalom* set forth with all the Splendor and Magnificence imaginable, was saluted in all places with the Shouts and Acclamations of the People; what by his winning Personage and Carriage, what by the specious Pretenses of Love and Duty to his Sovereign, and due regard to Religion, and redress of Grievances, with his many Glorious performances in the Wars abroad, the whole Land rung with his Praises,

ses, and the people thought they
 could never sufficiently admire
 and extol a Prince adorned with
 so many perfections. In all pla-
 ces where he past, the Jew flockt
 in great Numbers to him, expres-
 sing the Joy and Satisfaction they
 took in the sight of such a Prince;
 and he in return, cajol'd them
 with all the softest Words that
 Tongue can utter, telling them,
 that he had been a banished man
 for their dear sakes; that his en-
 deavours to prevent their Op-
 pression by Arbitrary Govern-
 ment, had been the Occasion of
 his having been cut off from the
 Succession to the Crown, and
 had made him incur his Father's
 Displeasure and Resentment;
 that now all their Liberties were
 to be trodden under Foot by a
 Despotick Power; that their Trade
 was intercepted and invaded by
 the Egyptians and Syrians, and
 the

that *Sekusiles* were bringing in
 their Idolatry and Abominations.
 That for his part, he did not in
 the least regret his Loss, how con-
 siderable soever it was, since his
 Sufferings only proceeded from
 his having stood up in their De-
 fence and Behalf. But that he
 could not but mourn the sad con-
 dition they were in, since his Fa-
 ther, continued he, with a Sigh,
 being now in the Declension of
 his Age, and doating on the
 Charms of an Egyptian Princess,
 was grown careless of his Glory,
 suffered all his Councils to be
 influenced by his Successor, who
 countenanced *David's* Enemies, and
 discouraged and outed all his
 Friends. These are Grievances,
 pressed he, of such a Nature
 as cannot be too much lamented,
 and as he feared, were counte-
 nanced and supported by Bribes
 and Sums of Foreign Coin. That
 he

he had hazarded his All, and had already lost his Offices and Favor for their Redress: But that he did not repine at David's having given his Right away; but that he could not without Tears reflect at his having squander'd away theirs and his own, to the Dishonour of the Jewish Name, to his own Downfall, and their Slavery.

Such were his usual Words and Careless to the People, who were thus wheedled into a belief, that they could not afford him too much of their pity and compassion. These Blandishments prepared the way for Achitophel to work what he had been long contriving. This cunning indefatigable Minister was not idle at Jerusalem during these Occurrences in the Country. As he had allaym'd and fill'd the whole Land with Terrour and Consternation,

by having suborn'd *Corah* to swear
 the *Queen* and *Solomon* into the
 Plot with the *Jebusites* in Con-
 junction with the *Egyptians*, were
 said to have upon the Govern-
 ment; so now finding by the
 Pulse of the Nation which way
 they were inclin'd, he contriv'd,
 set on foot, and promoted an As-
 sociation, being the same thing
 under another Name, as the Co-
 venant, which had formerly been
 made use of for the excluding
 and keeping *David* out. Then
 he fell to stir up the People to Pe-
 tition for a Meeting of the *Sanbe-
 drim*, and yet underhand took
 care that such Members should be
 generally chosen as were Dis-
 senters from the Establish'd Religion
 of the *Jews* and Dissaffected to the
 Government. These he knew
 would never give *David* the Sup-
 plies necessary for the Support and
 Defence of the State, but would

D embroil

embroider matters so, as would render the unbinding of the Government an undertaking the more easy to effect. Besides, he had other Prospects in setting on foot the Association and these Petitions, how directly contrary soever they were to Law. For by these means he numbered and lifted his Party, and moreover, made them seem more strong and numerous to the World than they really were. And having thus engaged the Male-Contents and Dissenters in a Conspiracy, he knew they could not go back, but must vigorously push it on, unless they had a mind to fall under the severe Penalties and Infections of the Law. He likewise gave out that there was a certain Instrument preserved in a Black Box, being the Contract of Marriage between *David* and *Abso-
lom's* Mother, and a settlement of
the

the Crown upon the Issue he might have by that Lady. Notwithstanding the improbability of this Rumour, and *David's* protesting publickly the groundlessness and falshood of it, yet it was very serviceable to *Achitophel's* Designs, since the people believing what they ardently wisht for, would by no means be perswaded of the contrary, and this seconding their former Measures and Paces, they thought now all their irregular proceedings supported and countenanc'd by Law. Now they began to redouble their Clamors for the convening of the *Sanhedrim*, who were no sooner met than they fell to voting that all those who were Loyal and Zealous for the support of *David* and the Crown, were Traytors and Enemies to the King and Kingdom, that all those who contributed to the relief of the necessities

ties of the State, were the same. In short, all things, Actions, and Persons, that stood up in and tended to the maintenance and preservation of the Monarchy, were thus tumultuously voted and declared Illegal, Treasonable, and Arbitrary. Thus were all the King's Faithful Ministers to be banish'd from His Person, His Successour was voted a *Jehusite*, yet without any proof made of his being so, or without any desire of his declaring himself upon that point; but they did not stop there, they drew up a Bill of Exclusion of the next Heir from the Crown, which they importun'd the King to sign and pass; declaring it the only means of securing the State. But meeting with a just opposition in this so horribly unjust request, they declared, notwithstanding the King offered to comply with any other Expedi-

Expedient, they again declared, I say, that there was no other way to prevent any change of the Establish'd Religion, the Subversion of their Liberties and Properties, and an Inundation of Arbitrary Government and Tyranny. The King in the meanwhile repeated again and again his Instances for the bringing to tryal such of the Lords as were accused to have a hand in the *Jebusites* Plot, but all to no purpose, the *Sanhedrim* was Death to wholesome Counsels, and rush'd on upon matters out of their Province. The Wise and Prudent *David* foreseeing the mischievous Consequences and confusion these Excesses and Irregularities of that great Body must necessarily be attended with, thought fitting for prevention of those Calamities and sad Revolutions which in all probability would follow in case

they were suffered to go on at that rate, to dissolve them, and issue out Orders for the *choosing* a new *Sanhedrim*. But all to no purpose, he found in them the same heats and ferments, so as that they now seem'd to be become resolute, tumultuary, Debauchees; thus was he constrain'd again to send them home, and order a new Election, convening them to meet at *Baharim*, in hopes that the change of air might have some effect upon their temper, and that being no longer pamper'd and poyson'd by the seditious rout of *Jerusalem*, their Debates and Resolves might proceed with more deliberation and tend more to the publick good. But still he found himself disappointed in his Expectations and pious intentions. He found true, what their Speaker declared at the opening of the Assembly, that they were
not

not given to change, which is to be meant of their Seditious Practices and Principles. Nay, they came thither so attended, each Member with such a Guard as surpassed the King's own, and burst into such rash and destructive Resolves, that *David* having intimation too under-hand of a Conspiracy to seize upon his Person, and that many of the Members came thither so numerously and so strongly attended for that purpose, he was again forc'd for his own and the Kingdom's security to Dissolve the *Sanhedrim*, and return in all haste to *Jerusalem*, by which means the Seditious were frustrated in their Designs upon His Person. But nevertheless, this did not make them discontinue their treasonable Practices, and they scattered abroad Clamours more than ever, fomenting Jealousies amongst,

amongst the Subjects, declaim-
 ing against the King's Govern-
 ments, as if the next Heir and the
Jehusites had the whole Affair
 dant over his Counsels, they had
 their *Incediaries* in all parts of the
 Kingdom, both for the Preaching
 up Sedition and scattering about
 Libels for to alienate the hearts of
 the King's Subjects, and to bring
 all into Anarchy and Confusion.
 Some of these Instruments were
 catcht and hang'd up for their
 pains, which was the least they
 deserved, having Libels found
 about them of so horrible a na-
 ture, as was capable of poyson-
 ing and infecting the soundest
 part of the People.

Hereupon *Drum* thought it
 fitting and seasonable for the
 preventing the Malice of his Ene-
 mies from producing it's effect to
 issue out a Gracious Declaration,
 wherein he condescended to give
 his

his Subjects an account of his Conduct, and the Reasons he had to Dissolve the late *Sanhedrim*, justly checking them therein for their Irregular Proceedings, and assuring his Subjects of his constant Resolution to maintain the Establish'd Religion, the Government as settled by Law, and that the Law should be the constant Rule he would govern by. This produc'd the good effect he design'd; the People remembered the Calamities they groan'd under in the time of the late Troubles and Usurpation, they easily perceived the same humours were fomenting and nourishing the same Designs, they saw the same Methods and Measures taken and persued, and several of the truly Loyal Jews had newly had a taste by the exorbitant Resolves of the *Sanhedrim*, what a bitter Entertainment they were to expect, in

case they were allowed to pursue blindly their Career, to their own and the Nations Ruine and Destruction. These Considerations (I say) made the Truly Loyal *Israelites* bless God for having bestowed upon them so Wise and Prudent a Sovereign, and who was so watchful for their good and happiness here, and their future felicity, by taking care no *Innovation* should be made in the Divine Worship, nor no Usurpation upon their Properties and Estates.

Thus the Loyal flock from all parts of *Israel* with Praise and Thanks to the King for his Indefatigable Labour and Vigilance for their safety and Repose; declaring, that notwithstanding all the Noise, and Clamours, and endeavours of the Enemies of the Publick Peace, they would continue Loyal to him to the last
Gasp,

Gasp and Sacrifice their Lives
and Fortunes in defence of his
Person and Dignity, and the Suc-
cession in the Right Line.

Notwithstanding that the Loy-
alists by these means showed them-
selves to be much stronger and far
more numerous and considerable
for Estates, and the Figure they
made in the Nation, than the
Male-Contents and Seditious,
yet these last did not desist from
their Devilish Practices.

In the mean while *Arbitophel*
what by his incensing Speeches in
the *Sanhedrin*; what by his other
Contrivances for the working the
People up to a Tumult, as by
burning the Golden Calf, and
the like, having laid his Designs
but too open to the eyes of all
Mankind; and being likewise ac-
cused of Treason, he was taken
into Custody, and committed to
close Imprisonment. Amongst
other

other things, a Daughter of the
 Association was found amongst
 his Papers, which though a mi-
 nister of High Treason, and that se-
 veral points of the like nature
 were attested and sworn against
 him by several Credible Wit-
 nesses, yet the Dissenting Jews
 having then in their power the
 impanelling of Juries, they packt
 up such a number as whose
 Consciences would suffer them to
 see their Sovereign's Life, and the
 whole frame of the Government
 in danger of being destroyed, ra-
 ther than put their Seducer, Anti-
 christ, to the hazard of being
 brought to a fair Tryal, shown
 in his own Colours, and so re-
 warded according to his Deserts.
 But are they to blame for this?
 Were not they themselves as well
 engaged as he in the Conspiracy?
 And no Law obliges a Man to ac-
 cuse himself, they knew their
 own

own Preservation consisted in his Acquittal, and it was unreasonable to expect they should pass Sentence upon themselves, which they fancied they should have done, had they allowed of the Justice of his Impeachment. And people of this Mould and Principles always make Conscience, give way, and submit to Self-Preservation and Interest. And besides, they thought perhaps, no Man more capable of putting his House in order than himself. Thus was the Arch-Traitor again set at Liberty, and Canting *Nadab* too notwithstanding all the Proofs that were brought against them. Several other Dissenters too were released, maugre the notorioufness of their Crimes, upon a Law the Seditious had taken care to have pass'd some time before the breaking out of the Plot, by this Law in case of

Bail

Bail offered, no Man could be
 detained in Prison; and the Fe-
 dition would never suffer their
 Partizans to want that upon any
 Occasion. Thus Law and Justice
 were perverted in those wicked
 Men's hands, the Cause was their
 Golden Calf, and they thought it
 no Crime to Sacrifice their Con-
 sciences, their Reputation, nay, the
 Honour of the Nation (since it
 bred almost a Detestation of the
 Jew in Foreigners, in that it was
 capable of Producing and Breed-
 ing such a pack of Monsters;
 so that they could but compass
 their Ends, and bring about their
 long desired and tugg'd for Revo-
 lution. They still had in mind
 the sweetness they had tasted in
 the Sequestration of the Loyal
 Jew Estates, they long'd to be a-
 gain at pillaging and plundering,
 and they cared not what Desola-
 tions soever they might bring up-
 on.

on the Realm, so they but attain'd
 their Insatiate Lust of Power
 and Arbitrary Executions, this
 was the scope of all their Wishes,
 this they drove at in all their
 Consults and Cabals, and this they
 had effected, had not the Pru-
 dent and Most Vigilant Prince
 that ever God plac'd at any Helm
 by an unparallelled Conduct dis-
 appointed their Execrable De-
 signs.

These Proceedings still more
 alarm'd and awaken'd the Tru-
 ly Loyal Jews, and they unani-
 mously found no means so con-
 ducing to the safety of their
 Prince, their Religion, and their
 Countrey, then to enter into an
 Anti-Association against the Mu-
 tineers and Seditious. All the
 Towns, all the Provinces of the
 Land of Judah and Israel rung
 with Acclamations of David's Pru-
 dent Conduct, offer'd up their
 Praises,

Prints to God for bestowing on
 them so good, and so Gracious a
 Prince, and poured forth their
 Thanks and Acknowledgments
 to him, for his Pious and Indefa-
 tigable Care and Vigilance for
 their Safety and Preservation
 here from all Usurpations of their
 Fellow Subjects, and for their
 Eternal Happiness hereafter, by
 hindring their being perverted
 and seduced by any Innovations
 in their Religious Rights and
 Worship. Thus *David* began
 again to recover and establish
 himself in the Affections of his
 Subjects, all that Malignity
 wherewith the Faction had en-
 deavoured to poyson People's
 Minds, began to purge away of
 it's self, their Eyes began to open
 and see clear, and they perceived
 the Bait, the Lure that was laid
 to draw them into the same snares,
 the same Desolation they had
 for-

formerly so miserably suffered by the same means. Then they began to be ashamed of, and detest the Torrent which they had so blindly gone along with before, and their Breasts were not sufficient to contain the Abhorrence they had of these Trayterous Courses, but they express'd it to one another, they humbly declared it to their Prince, offering their Fortunes and Lives a Sacrifice for his safety upon all occasions to put a stop to the restless endeavours of the Faction to destroy the Peace and Tranquility of the Nation, and to involve it in Anarchy and Confusion. These Offerings were received by David with his accustomed goodness; and now seeing the sound part and generality of the Nation undeceiv'd of the injurious Surmises they had entertain'd, he thought it now reasonable to recal back
 the

the Suffering Heir from *Hebron*, where his Conduct had been such as to quell and destroy that Spirit of Sedition and Discord so natural to that People, and found the means to bring plenty into the Land and reduce it to a greater Calm and Tranquillity than it had for many Ages enjoyed. But the *Hebronites* were not they who alone enjoyed the good Effects of his prudent management of Affairs in that Countrey, the Jews themselves were by it secured from a Torrent and Inundation of Misery and Confusion: That upon all Tempestuous Junctures, used to break in from *Hebron*, upon the Land of *Judah*.

These fresh and repeated Instances of *Salomon's* wise and zealous Application for the Good and Welfare of the Jews, made them chaste again for a Sight of the Heir of the Crown: Whereupon

upon they renewed their humble Acknowledgment to *David*, upon his Resolution of calling him back from *Hebron*, and grew jealous, and envied the *Hebronites* the Happiness of having enjoyed his Presence, and the benign Influence of his Wisdom for so long a time.

Then began the Conscious Faction to fall into Despair: They perceived all their Wiles, all their Artifices for the working up People to a Civil War, proved abortive, through *David's* wise Government, and *Solomon's* prudent Councils. They found the Friends of *David* to be so many, so great, and so illustrious, that all their Arts and Contrivances, could not in the least balance, or come in comparison with their Zeal and Vertues. *Barcellai* had long flourished in the Roll of Fame for his constant

Loyal-

Loyalty to the Crown, had once sacrific'd his vast Fortune and his Ease in its Defence; and was no less celebrated for his Vertues and his Learning, than for his Performances in War, and his Conquests over *David's* Enemies. Glorious too he was in a Son, who had fill'd the World with wonder at his Conduct and Valour in Naval Combates, and by Land had put a Stop to *Pharaoh's* dreadful Power, and impetuous Progresses ~~lower~~ *Israel's* Confederates. *Zadock* the High Priest, had been constantly watchful since his promotion to that high Office, to preserve the Ark from Schisms and Innovations. *David* knowing his Zeal and Worth, had advanc'd him to that high Dignity, notwithstanding he had carefully shunn'd all Power and Grandeur, on *The Zogan* too of *Jerusalem*, who defended *of* a
loyal
Noble

noble Race, did as nobly assert the Rights of the Church and State against all Faction and turbulent Invaders; and the Prophets Sons being led on by such Examples, were bred up in Loyalty, Learning, Religion and Vertue. *Hushai* a constant Friend of *David* in all Storms and Tempests of State: his Native Excellencies were polished in his very Youth, by Foreign Treaties and Negotiations; and *David* found by his Management of those Matters he then entrusted him withal, his great Capacity for the performing and officiating those high Offices he bestowed upon him at home. Neither was he deceived in his Expectations: For his frugal Care supplied the Necessities of the State, when the Treasury was at the lowest Ebb. *Jotham*, a Man of vast Copiousness, and penetration of Wit, gifted beyond

yond Comparison by Nature,
 and form'd by Arts and Learn-
 ings, to perswade and prevail
 over the Hearts and Affections
 of Assemblies. *Bezalel*, whose
 Command was over the *Kenites*
 Rocky Province: Him Nature
 had so abundantly stock'd with
 all Advantages in its Disposal,
 that Education and Learning
 found him compleat and in no
 need of their Conjunction to
 render him perfect. He had all
 the Vertues, without any of the
 Vanities which usually attend
 them, and had the Happiness too
 to see all his Glories copied in
 his Son. *Abdael* adorn'd with
 all his Father's perfections, who
 had restor'd *David* to the Crown
 without so much as the loss of one
 sole *Israelite*. *Abdael* the Head and
 Governour over the Prophets
 School, pursued his Father's
 Foot-steps, and by his undaunt-
 ed

ted perseverance in his Fidelity to his Prince, made the Faction conscious how impossible it was to bring about their Ends as long as the Crown was surrounded, and supported by Friends of such a temper. *Eliab*, who had long wander'd and partak'd with his Royal Master in all his Sufferings abroad, and had been firm to him in all those sad and doleful Persecutions of Fortune: For which, and several other Services he was rewarded with the Charge of the Royal Household, and had his only Heiress deck'd with all the Pride and Beauties of Nature, united to young *Othriel*, *David's* Son, and the Illustrious restorer of his Father's youth, and likewise was celebrated by the Principal among Foreign Authors for one of the greatest Ministers of his Age. *Helon*, tho tempted by *Pharoah*, with all the

Glories, Allurements and Grandeur of his Court; and tho an *Egyptian* too by Birth, yet he abandoned his Countrey, refus'd the tempting Offers of *Pharaoh*, and slighted his Idols to give himself to *David*, bringing with him such a Vertue, that neither Profit or Example could seduce or betray. *Sheva*, than whom none was more Loyal and watchful to defend the Prerogatives of the Crown, to render Sedition and Turbulency odious and in their true Colours, to undeceive the People of those Shams and Frauds that were palmd upon them by the Factious *Scribes*, and to purge away those venomous and seditious Humors and Distempers which the Faction were always infecting the Tribes with. *Asaph*, who in Charming Numbers sung the People into Loyalty; and by as keen Satyrs made

made those who obstinately persevere in their Evil Practices, ashamed of their Doings, and exposed them to the Derision and Detestation of others. These were the principal of those who stood in the Breach, and dar'd the Fury of the Seditious, when their hopes of Success were at the highest, and they thought themselves in a fair way to bring about their mischievous and wicked Contrivances. The Faction was sensible how difficult a Task it would be to make way to the Crown through so brave a Band: And therefore to remove this Guard, they voted many of them in the *Sanhedrim* Enemies to the King and Kingdom, and address'd to *David* to have them discarded from their Attendance upon his Person, and banished from their places in his Council; but *David* was too well ac-

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quainted with their Worth and their Zeal, for his and their Countreys Welfare and Service, to give them up a Sacrifice to the insatiate Rage of a mutinous and rebellious Multitude. He knew that as long as his Throne stood upon such a Foundation as their Loyalty and Affections, the Enemies not only to Monarchy, but to all Government and Order, would never, notwithstanding all their Malice, be able to undermine it.

Nevertheless, the Seditious maugre the little Prospect they had of Success, left not off intriguing and caballing against the State, trying by all possible Means to embroil Affairs, seduce Peoples Affections, and raise in them a Jealousie and Umbrage of the Government. For that purpose *Ben-Jochanan* the Levite was set to work. This Man being

ing of mean Birth, and brought
 into Want by a Marriage, or a
 Wife out of the Dregs of the
 people, tho indeed suitable to his
 own Extraction, turn'd *Renega-
 do*, and became a violent Incen-
 diary and Promoter of Sedition.
 The Faction taking hold of his
 Want, and the Sordidness of his
 Temper, pickt him out for an
 Instrument; and his Business was
 to frame a parallel between the
 Illustrious Heir, and that Grand
 Apostate, who first seduc'd the
 people to fall down and worship
 the Golden Calf. This piece ha-
 ving been long and painfully
 work'd up by him, did, before
 it was sent abroad, pass the Test
 and Scrutiny of the principal
 Hands of the Faction. His main
 Scope and Design was to breed
 a Jealousie in the people of the
 Governments being inclined to
 favour a Change of Religious

Rites and Worship, and to bring in the Ancient Superstitions and Idolatries of the *Jebusites*: And then it proceeded to assert, that in case of such a Change and Innovation, it was lawful for the people to oppose and divert by main Force of Arms, all Paces and Efforts that tended thereunto; and if by any Circumstances it could be surmized, that the Government persevered in such a Design or Resolution, that then it was lawful for the People to depose and kill such a Prince, and alter the Government be it what it will.

This piece ricking the Juristure, was mightily cryed up by the Party, though all Men of Sence and Reason, detested its Doctrine and Abhor'd the Parallel and Draught. Besides, the thing it self was but shallow and no Bugbear, and not over fit for

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the purpose they design'd it, notwithstanding all the care that had been taken to make it a Prodigy of a Book. For it was rather a Panegyrick upon the Apostate, and a defence of Apostacy, then a Satyr against those who abandon the true Religion. But perhaps this is the only instance that the Author or the Faction ever gave of Modesty. And indeed, with what face could they declaim against Apostacy, when they themselves were guilty of it in the highest Degree; for they were not only Apostles to their Sovereign, to their Nation and their Government, but also to their Religion and their God. And therefore it is no wonder if they endeavoured to maintain and scatter abroad such detestable and abominable Tenets as were not only destructive to Monarchy, but to all Government.

and order in the World. But Peoples Eyes being too well opened and their Affections to the Government too strong, to be ensnared by such coarse Stratagems and such thin nets, they haunted about for new Contrivances, endeavouring by all the means imaginable to get such Magistrates chosen in all great Towns and especially in *Jerusalem*, as were affected to their Party, and hinking by that course to fetter up the Course of Justice, and thereby to prevent a just revenge upon all their Crimes. But the Loyal *Jews* were now grown so sensible of the Destructive Machinations of the Faction, and so fearful and apprehensive of falling again into the same Ruine and Calamities, they had but so lately groaned under, by the same Men, who made use of the same Pretences and the same Colours

lours to decoy them into Misery and Destruction. I say, being warn'd by their past Sufferings and Desolations, they vigorously stood up in defence of the Government, insomuch, That notwithstanding all the Hellish cunning and Contrivances of their Cabals, *notwithstanding*, all the Zeal and Spirit of the Party, who were reduc'd to that Extremity, as to be in *danger* of being brought to condign punishments, in case they fail'd of having such Officers and Magistrates elected as were of their own Leaven, yet they were disappointed of their hopes and Expectations, the Loyal *Jews* found out and expos'd their Forgeries and Illegal Proceedings, rendred them odious to the sound part of the Nation, and procured such Officers to be chosen, as were zealous for the *True Religion* as then Established, Asserters of

Monarchy and the Government, Impartial Lovers of Justice, and wholly devoted to the good and interest of their Countrey. This heightened the Factions Despair, they were now at a terrible *plunge*, and knew not well what Course to take, but the rancour they had sowed had taken such deep root, that a great part of the Mobile of *Jerusalem* had still so much of the *Infection* left in them, that they were ready upon all *occasions* to fall upon such Officers of Justice, who came to put the Laws in Execution upon such *Criminals* as were of their Party, and had incurred Penalties by their Misbehaviour and their *Transgressions*. By these means several were rescued from *Justice*, and the Laws hindred from being put in Execution. But though they foresaw that this could not long secure them, they still continued
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o use all manner of means to endeavour to alienate the Peoples Hearts and Affections from the King and his Heirs. There had formerly appeared in the World a Book, Entituled, *The Growth of the Superstitions of the Jebusites*, Written by an Ingenious though a disaffected Jew. This same piece had met with a favourable Reception amongst the Jewish Male Contents, and a Continuation of it was at this time thought proper to revive the Umbrages of the People; amongst other things it endeavoured to persuade, that there had long been a Secret League and Treaty between Pharaoh and the Monarch of Jerusalem, whereby David was oblig'd amongst other Articles to introduce the Worship of the Jebusites, and that for that purpose Pharaoh should assist him with Men and Money, and likewise, to make

himself absolute over the Lives and Estates of his Subjects. A mad, ridiculous *Stam* and *invention*. For it was a thing impossible ever to bring in and establish the *Jebusites* without wholly destroying the *Jews*, and certainly never any *Principle* of an Affection to some few particular *Mens*, and a *Sect* destructive to Monarchy, and *Dependant* on a Foreign Head, would destroy the main Body of the Nation, and leave himself without Subjects and Support. And as for the *Jebusites* being brought in by the *Consent* of the *Jews*, is a thing never to be suppos'd, since their very Habitations were the Ancient Possessions of the *Jebusites*, and the *Jews* would certainly never allow of their Return, whom they had deprived of their *Inheritance*, well knowing they would never be content until they were re-installed.

ted in them again, and that *Baal* not only claimed their *Conscience*, but their *Lands* too. And as for *Pharaoh's* contributing his aid and succour to the King of *Judah*, for the resetting them and *Tyranny*, it is well known he has always been too great a Slave to his Interests and *Grandeur* to commit such a *Solecism* in *Politicks*, as to put Arms into such a hand as of all *Asia*, was alone capable of putting a stop to his *Prodigious* and dreadful *Carreer*. He knew the temper of the *Jewish* People, the *Constitution* of their *Government*, with the *Infatuation* the *Sanhedrim* lay under, to be such that they would give no *Supplies* to the *Crown*, though in the greatest *Exigencies* and necessities of *State*, out of a *frantick* and *groundless* fear, that they might be employed to their own *Oppression*. He knew too that the
 settled

settled Revenues on the Crown
 were too short and inconsidera-
 ble to suffice either supporting
 the Crown it self, upon occasion,
 or defending and relieving the
 Allies and Confederates of *Israel*,
 against the spreading and over-
 flowing Arms of *Egypt*; though
 his Wealth and Revenues were
 vast, he employed them such
 ways as more contributed to his
 Grandeur and the Enlargement
 of his Empire. He brib'd and
 made Pensioners of a vast num-
 ber of *Jews*, who pretending
 Zeal and Friendship to the State
 and Government, yet at the same
 time maliciously insinuated into
 the People, that there were De-
 signs on foot at Court to Usurp
 their Sacred Rites and Proper-
 ties, that the Royal Family were
 inclinable to *Baal's* Superstitions
 and Idolatry, that with ~~it~~ Tyranny
 and Arbitrary Power was to
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be introduced. By such like Wiles and Artifices as these were the Chosen People seduced to entertain an ill Opinion of their Governours and upright Patriots, and to cry up, and extol those Traytors to their Countrey, who by such Courses created those Divisions amongst the *Hebrews* as weakned them and rendred them uncapable of opposing the Growth of *Egypt's* King. They were the Persons who endeavoured to sell and bring upon their Countrey Slavery, and Idolatry, notwithstanding their exclaiming against the Government, as usurping upon their Priviledges and Charters. They were the occasion of *Israel's* Confederates being oppress'd and overrun. They by brooding such Jealousies and Divisions, laid open the only door that could let in the *Jebusite*. All the Gracious

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Declarations of *David*, all his As-
 surances to maintain their Privi-
 ledges and defend their Religion
 by Law Established, were not sa-
 tisfactory to this Insatiate Party,
 for that Religion and Priviledge
 were only the Ingredients they
 made use of, to work the People
 into a Ferment, and then by a
 continual Application of Fears and
 Jealousies, to scru'e 'em up into a
 Rage and Fury, the Consequences
 whereof they knew would be
Confusion and *Anarchy*: This they
 look'd upon as the readiest way
 to build their Fortunes, which if
 they could attain to, they cared
 not though it were upon their
 Father's Ruine and Destruction.
 They long'd to be *Lording* and
Domineering again over their Fel-
 low Subjects: They had not for-
 gotten the Sweets they enjoyed
 in the *Sequestrations* of the *Loyal-*
ists Estates, and such as remained
 faithful.

faithful to *David* in his late Troubles. ^{or} This was sport they itch'd to be at again; and therefore all Persons and things that opposed their destructive Designs, and tended to the preservation and safety of the People and Government, these Traytors traduced as Enemies to the Kingdom, and exclaim'd against them as Arbitrary Tooles. Yet these very People were the only Persons who aimed and exercised Arbitrary Power.

In the several late Sessions of the *Sanhedrim*, the Seditious having got by Surprise and Illegal Elections several of their Faction to be chosen Members, all their Resolves savoured of and tended to *Tyranny*, they sent for up into Custody from all the parts of the Land of *Judah*, such Persons as upon occasion testified their Zeal for the Crown, imprisoned

soned them without any Cause given: And then they Voted, *That the next Heir being a Jebusite, and the hopes of his coming such to the Crown, hath given the greatest Countenance and Encouragement to the present Designs and Conspiracies against the King and Protestant Religion.* Thus they voted the next Heir a *Jebusite*, which was more than any Man living could tell but himself; but in case he were, the Wisemen of the *Jews*, were of Opinion, that the most *Prudent* and most *Pious* course, would have been to have employed all imaginable Care and Art for the reducing him to the True Church, whereas this way of proceeding of theirs could but the more enrage and irritate him against the Professors and Doctrine of the True Religion. Besides that Branch of the Vote that affirms, *That the next Heirs*
being

being a *Jebusite* was what gave the greatest *Countenance* to those Designs that were then on foot against the *King*, the *Government*, and the *Jewish Religion*, was contrary to what *Corah* had laid down in his *Depositions*, who said, that the *Jebusites* had declared their *Apprehensions*, that he would not allow of their Designs, and therefore after the Blow was given, they must have been forced to have constrain'd him to give his consent to the *Assassination* of the *King* his Father, *Massacre* of his true *Jewish Subjects*, firing of his Towns, &c. by pardoning of the *Assassins*, *Murderers* and *Incendiaries*, that then he also be poysoned and destroyed, after they for some time had abused his Name and Title to strengthen in their Plot. All which and several other Passages in *Corah's* and other of the *Evidences Narratives*
of

of the Plots, do shew they had no Reliance on the next Heir; but that on the contrary, his Affection and Tenderness towards the King, would render all their Designs abortive.

Yet upon groundless Surmises they proceeded to bring in a Bill of Exclusion, notwithstanding that they well knew, that the Crown of *Judah* was an Hereditary Kingdom or Monarchy, which devolved upon the next Heirs of the Blood Royal, without any Election, or Consent of the People, otherwise than by acknowledging their Lawful Right, derived from God, by their Blood to them; and as undoubtedly their Hereditary Monarchy was set up at first, so it was afterwards upheld and maintain'd by the Providence of God; from which we cannot but infer this Conclusion, That whoever shall

shall attempt to alter such a right of Succession without a manifest Revelation, is a notorious Usurper upon the Right of the Person who is to succeed, be the pretence for it what it will; and a Rebel against that Providence which gave him that Right. Nor could the former Rebellious Usurpations and Disorders be Presidents to justify those who should begin them again: So that no Humane Power can bar and prevent the next Heir his Succession; but by encroaching upon his Right, and by rebelling against the Divine Providence that gave it him. So that be the Inconveniencies that shall follow upon such a Succession what they will or can be, the Jews were obliged to submit to them upon pain of Rebellion, both against God and his anointed. And then let any Man be Judge,

Judge, if it be not better to fall into the Hands of a *Jebusitish* Prince, than into the Hands of an angry God, who is a consuming Fire; and who is not bound by any Act of a *Sanhedrim* from afflicting a sinful and rebellious People.

Not but that the Loyal *Jews*, and even those that were stigmatized with the Name of *Jebusites*, did acknowledge that it would be a great Affliction for them to fall into the Hands of a *Jebusitish* Prince; because of the great and implacable Malice which the *Jebusites*, their whole Sect and Tribe have ever born to the *Jews* and their Religion, which was more easily defended against them than any other Religion whatsoever, as being founded upon greater Antiquity, derived immediately from God himself, and more conformable

to

to the Doctrines of the Prophetes.
Wherefore *Baal* and the *Jehusites*
had left no Stone unturned to
re-establish in *Jernsalem*, their
Suerstitions, and root out the
Jews and the true Religion; and
sticking neither at Perjury, Treason,
nor any other Villany that
they thought might conduce
to that end. And when God
by his Gracious Providence had
defeated all their damnable Projects,
they transformed themselves
into the Shapes of the Dissenting
Jews; and so promoted a
Rebellion, which ended in the
 seeming Ruine of the Religion
and Government, to their mighty
Content and Satisfaction: But
when *David* at his Return, re-set-
tled the Church, yet they did
not give over; but by a Tolera-
tion, by spreading Pamphlets
and Libels, written in the Stile
of the Dissenting *Jews*, and so
very

very acceptable to them, by discouraging all that opposed the intestine Divisions; and a Multitude of such other Frauds, they did in twenty Yearstime so shake the Foundations of the *Jewish* Church again, that *David* with all his Prudence and Piety could hardly preserve and uphold her against the *Jebusitish* Party on the one hand, and the *Dissenters* on the other.

So that if this poor persecuted Church, should have fallen into the hands of a Prince of their Communion, she was to have expected whatever the most enraged Malice, armed with his Authority could inflict upon her; and she had all the reason in the World to expect the *Dissenters* would joyn with them to afflict and ruine her. Not out of any Kindness to *Basilism*; but out of an implacable hatred they both have

have conceived against her: So that the Ark had all the reason in the World to dread that day that should put her into such Hands.

But still with this Limitation, notwithstanding that by avoiding one Mischief, she should not plunge her self into a greater; that is, by flying Persecution from Men, to fall into a Rebellion against her God, by whose Providence Kings and Princes, of what Religion soever they be, rule; and by whom they have in all Ages been so ordered, disposed and governed, as he in his Divine and Holy Wisdom saw most expedient for the Prosperity or Chastisement of his Church, to the greater Encrease of her Glory, and her Happiness in the World to come.

So that the *Sambedion* could not have proceeded on to the disinheriting the next Heir, by
passing

passing a Bill of Exclusion upon him, without doing an Act contrary to natural Justice, by running headlong to Condemnation before Conviction: Besides, it was before they had heard the Party, or examined any Witness about him, at least none in his Defence. And all this without any Law or President; is without doubt very severe. Moreover, the Kings of *Judah* had their Right from God alone, and no Power upon Earth could deprive them of it. So that the Proceedings of the *Sanhedrim* in this matter, were precisely contrary, not only to the Law of God, but the Law of the Land too: For if this Bill had pass'd, it would have changed the very Essence of the Monarchy, and have made the Crown elective: For so the same reason that the *Sanhedrim* might have

have disinherited that Prince upon meer Surmises of his difference from them in Religion, other *Sanhedrims* might have disinherited another, upon some other Pretence which they might suggest; and so consequently by such Exclusions elect whom they please. Besides, this Bill of Exclusion was contrary to those Oaths which all such *Jews* as were in Office, and made any Figure in the State, were bound to take, and had taken, to be faithful and Loyal to their Kings and Successors. Neither was this the right Course to prevent those Calamities they so much dreaded; on the contrary, it was the ready way to ascertain them at *David's* Death with the Addition of a Civil War; and in all likelihood bring it upon them before that time too: For so soon as ever the Bill should have past,

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the next Heir would have had a Right to have made War upon the Land of *Judah*, even in *David's* Life time; and what the Event of that would have been, God only knows. However, to have prevented a Surprize, there must have been a Standing Army, or an Association kept up so long as the next Heir lived; and what the Consequences of them might have been was no difficult matter to foresee; the first ruining the Liberties of the People, and the second endangering the Prerogatives of the Crown: And both of them in the divided Condition *Judah* was then in, in point of Religion, tending to raise such Fears and Jealousies, as would have been almost as uneasie and unsafe as a *Jebusish* Successor; and all this brought upon them immediately by their rash and in-

confi-

considerate Doings: Whereas the other was only future and contingent: So that *Doeg* in his Infamous Libel, called *The Character of a Jebusitish Successor*, has drawn up the Case after a false and impious manner; but what could otherwise be expected from such a Fellow as would sell his God for a Meals Meat; and who was only the Arch-Traytor *Achitophel's* Copist in the Business? But allow the Case to be so as it is stated in that Libel, it would not have justified the excluding such a Successor as he hath described by Force and Arms, against his Right, and their Oaths to the contrary, tho' they were never so certain to succeed in the Attempt; but then that wicked Man has most falsely represented things to the World; and so as it is impossible they should ever have proved in

the Event, if the *Jews* did not give occasion for it, by an improsperous Rebellion.

For first it was agreed on by all the World, that there were ten *Jews* for one *Jebusite*, thro' all the Dominions of the Land of *Judah* and *Israel*: so that if such a Succellour should attempt to extirpate them, the bare refusing to aid and assist him in such an Enterprize would render it impossible.

Secondly, All their Laws were in Favour of that Religion which was established, and which could never be repealed but by the *Sanhedrim*; and it's morally impossible to have a *Sanhedrim*, the Major part of which Will not be of the true *Jewish* Religion, as established, who will never consent to ruine themselves.

Thirdly,

Thirdly, The Revenue of such a Prince could not bear the Charge of so great an Army, as would have been necessary to have reduced the People to a Religion so generally hated and detested as that was.

To all which indeed the Faction made Answer, That he might have had Foreign Aids; and Secondly, that he would have had the means to have allured, deterred, and perverted many from the *Jewish* Religion to his own.

As to Foreign Assistances, no Prince will dare to have so many as shall totally over-power his own People, because then they will be able to ruine him; and he may be sure they will do it, self-Interest being the Idol of all the World; so that this was a ridiculous Supposition in a Prince of their own Nation, who

had no other Dominions but those.

As to any Number of People he might have been able to have brought over to his own Religion, they would have been very inconsiderable in Proportion to those who would not have been brought over, tho' the Number were supposed to have been greater than was likely to be: For that some Men have got a Way of reproaching all they hate, with the Name of *Jebusites*, because there was none more hated than that; yet even for that Case the Number must have been too small, being very unwilling to List themselves in a hated Party, except they might have had great Advantages by it; which are not to be afforded to many (in proportion to the rest) in one King's Reign, in so small a Kingdom as that of *Judah*. Third-

Thirdly, the very Attempting of this with force and violence, would have driven so many People out of the Nation; as would have destroyed both the Princes Revenue and Security, which according to all Appearances of Reason, no Man would have done for his own sake.

To this might be added, that it was three to one whether ever the *Jews* should have had such a Prince: For who but God could tell whether *Solomon* should have survived *David*? But if he did, whether his Interest, the Grace of God, and Man's Humane Inconstancy, would not have work'd upon him to return to that Religion he was first principled in, and for which, *David* and the whole Royal Family had so gloriously suffered.

And after all this, supposing he should have succeeded and have been zealous for his Religion, and suppose that to be *Baalism*; there was no necessity that he must have acted all the worst Principles of *Baalism* to the utmost Degree. It is certain it is not usual so to do; though the difficulty be not so great as here it would have been.

And after all, Doth not the Providence of God govern the *Jebusitish* as well as the *Jewish* Princes? Is the Arm of the All-mighty shortned, that he can neither deliver nor support his Ark? Or had he forsaken her in her Old Age, who preserved her with so much Care and Power in her Infancy under Heathen Princes? Do we believe the *Prophets*? Do we believe the *Jewish Religion* is acceptable to him? Are the far greatest part of them that profess it,

it, sincere or false in their pretences? If all this be answered one way, they have something more to rely upon, than the Faith and Religion of *Princes*? If in the other, it would have been but folly to pretend to secure by humane Arts, that which God was resolved to destroy.

But then should we grant that the hopes of the next Heir's coming a *Jebusite* to the Crown, had really given the greatest encouragement to the *Jebusites Plot*, would the *Dis-inheriting* him have defeated those hopes? No, But it would rather have whetted them on to do their utmost to Murder the *King*, to prevent or revenge that injury to the next Heir and their long'd for *Successor*.

So that if any Man would but in cold blood consider on all the *Proceedings* of the *Sanhedrim*; he must necessarily conclude,

That if ever *Faction*, *Anger*, and *Ill-Designs* were entertained by so great a Body of Men as the major part of that *Assembly* was, it is apparent they were here. Of which it will not be unseasonable to instance, but in some few *Particulars*,

Could ever any Man produce either Precedent or Law to justify the Imprisonment of those Generous and Loyal *Jews*, who publicly declared their Abhorrence of the Irregular, Tumultuous and Trayterous Proceedings of the *Faction*? Had the meanest sort of people of all the twelve Tribes a Right to Petition the King against his Express Command, in a thing of which he was the sole Judge by all the Laws of the Land? and might not such as represented the *King's Person*, or otherwise officiated in the Government, oppose them, or which

is less, disown those Irregular Proceedings? But suppose they did more than they ought in this their Opposition, was it fit to Imprison them before they were allowed to defend themselves, and urge what they had to plead in their Justification? But being it served those Gentlemen's turn at that time, they made use of it, without considering, that it might one day be turn'd against them themselves, and then how severe a Task it would be to brook it. The Towns and Corporations of the Land of *Judah* did send generally the principal of their Tribes and Hundreds, but if this Precedent had once been allowed of, and established, they might have laid them by when they pleased; and have sent Mechanicks, Tradesmen, Shop-keepers, and how would their high Spirits have brook'd
to.

to have been sent for into Custody, and made to kneel, without being suffered to speak, and only for doing their Duties to such Men, and to be sent home again? Certainly none of the Heads of the Tribes could have brook'd such Indignities, but with such inward Resentments as besit the generosity and temper of that Nation, or otherwise they must be thought to have been prepared for Slavery : And all that manly Courage that had made those People renowned in all Countreys in the World, was degenerated into the most shameful effeminacy and Cowardise. Only in this case Religion and Loyalty made them yield, even to Injustice and Oppression. As long as God-like *David* thought fit to suffer it, they submitted, but with such Thoughts as would have taught the Faction more Justice

Justice and Moderation, if this had not been in the Case.

Besides, their styling all those Generous *Jews* who were brought into the Commissions of the Peace, in the room of some others displaced, *Men of Arbitrary Principles, and Countenancers of Jebusites and Baalism*; and if the Faction could have invented more odious Names and Words than these, they might with as much truth and ingenuity have bestowed them upon them. Was it a Privilege of the *Sanhedrim* to vote a Man a Philistine or an Egyptian, or that those who they thought fit were the Men, who occasioned the Breach before *David* and his *Sanhedrim*, and consequently the occasion of all his former Troubles? If it were so, there was no more to be said, but only to beg their pardon, and to kneel down at the Bar of the *Sanhedrim*

bedrim with the same submission as if one had believed the Speaker Infallible, and every Member an Angel. But if their Votes were bound to be not only consonant to Law, but agreeable to the truth of things, then that Passage was hastily and passionately written, and not well considered; and will be an admonishment to them that they take such care for the future as to write more cautiously, and speak and vote like men, that had a little respect to their Places.

Was ever any thing so extravagant as their Vote concerning *David's* Revenues and his borrowing of Money upon them? Might not a Loyal *Jew* have lent the King a Talent or two without their leave, and not incur the danger of being reputed an Enemy to the meeting and sitting of *Sanbedrim*? Suppose the *Egypti-*

Egyptians or the *Philistines* should have made an Invasion into the Land of *Israel* or *Judah*, or the *Jebusites*, or Dissenting *Jews* have risen, and *David* have wanted Money to have suppressed the One, or have driven out the Other, must the Loyal *Jews* have hazarded His or their own Ruine, rather than supply him by a Loan in the Intervalls of the *Sanhedrim*, had not they a Property in what was their own, and might not they use it as they saw Cause, without breach of Priviledge of *Sanhedrims*?

They Voted too, That the Prosecution of the Dissenting *Jews* upon the Penal Laws, Was at that time grievous to the Subject, a weakening of the Jewish Interest, an Encouragement to Baalism, and dangerous to the Peace of the Kingdom: And this Vote is as incomprehensible as any of the rest.

Why.

Why was it made? To what Subject is it grievous? To the Dissenters? why then let them leave their Dissenting to the Ark and all will be well. What *Jewish* Interest doth it weaken? Doth it weaken the *Jewish Interest* that is settled by Law? Then why did they not say so? But how it encouraged *Baalism*, or endangered the Peace of the Nation, was yet harder to be understood? But suppose it did; What then? They might repeal the Bills they had on Foot, that would have repealed them, if they might but have passed; but they were to be Adjourned, and had not time to finish them: And did they think to have laid them asleep by their single Vote, without the Consent of the Elders, or of the King? They should have done well then to have told the Nation that they had the Legislative Power in their
 own

own hands, and that it was contrary to Law for any Man to act against a Vote of the *Sanhedrim*, tho' in obedience to the Laws of the Land.

Now if they had carryed these few points in this Session.

First, Not only to deny the King any Supply, but to make it Criminal for any Man to lend him Money upon his Revenues, they might then in another Session have gone further, and have made it punishable for any Man to have paid him his just, settled, legal Dues; and that would have made them able to have forced the King or his Successors to what ever they had pleased.

Secondly, They might have proceeded to imprison *David's* Subjects in an illegal and Arbitrary way, for Matters that had no Relation to Priviledges of *Sanhedrim*, they might afterwards have

have extended this to as many persons and things as they had pleased; and so no man would have dared to have stood by *David* against a *Sanhedrim*, tho' they had attempted to depose him. Nor would *David* in a short time have been able to have protected his Subjects against any Injury that they, or any of them had been pleased to have done them; which would infallibly have subverted the Monarchy, and have introduced a Commonwealth.

Thirdly, If they had got that great Branch of the Legislative Power into their Hands, of suspending the Execution of Laws by their Votes, they might have driven it as far as they pleased, and so have outed the King and the Elders as a former *Sanhedrim* did by the same means.

These and a thousand other
Cir-

Circumstances concurring to make all unbiaſſed and underſtanding People ſuſpect, nay, believe, that there was a Plot of the Diſſenting *Jews* upon the Government and Religion, as by Law eſtabliſhed: the Loyallists began to rowze up, and by their vigorous Zeal and Vigilance to ſupport the Throne and State, defeated the Deſigns of the Faction, whoſe Weakneſs and Empineſs they expoſed, and made appear their own Strength and Numbers, to exceed beyond all Compariſon thoſe of the *Seditious*, who now having loſt all Hopes of retrieving their Cauſe, began to ſhift for themſelves, leſt a longer Stay might have expoſed them to the juſt Fury and Reſentment of the Law.

Amongſt all thoſe Sculkers and Fugitives, none had more reaſon to look out betime for a
ſafe

safe Retreat from a just revenge than the wicked *Achitophel*: He had been the hellish Contriver of all those Devilish Machinations against the Peace, Wellfare, and Tranquility of the State: But how heinous soever the Sins of the People were, Heaven out of its abundant goodness, thought not fit to punish them so severely, and to suffer them to be the second time plung'd into the dreadful Calamities of a *Civil War*, as they had like to have been by that Impostor of a Patriot.

Thus all Prospect of Success, in his Designs being vanished, the People irritated and enraged against him for the Desolations they had like to have fallen under by his means; & justice gaping after Revenge for so many dreadful Effects of his Diabolical Contrivances, he resolved for *Tyre*, where several of his Tools were
gone

gone before out of the same Motive of Self-Security, and to prepare for his Reception.

Yet first he was to take his Leave of haughty *Jezabel*. Being come to her for that purpose, he let her know, both by his Looks and Words the Torment and Anguish he lay under, for having been so disappointed in his Designs and Endeavors to pull down Monarchy, and set up his and her Creatures in its Stead. He told her, he had risked not only Life, Body and Soul for that purpose; but that he had moreover inveigled his Friends into the same Perils and Dangers, and had hazarded the utter ruine of the *Jewish Nation* for her Interests. She let him know how sensible she was of his good intention, that she was well acquainted that he had used all the tricks and Stratagems of Policy, for the pro-

promoting her end, and that since he had done all that lay in the Power and Art of Man, they had only to complain of their Destiny for the disappointment, and that he should find in her all the acknowledgment his good endeavours deserved. That she approved of his design of taking Refuge at *Tyre*, where she knew he would be most welcome to a little Sister she had there, who had been always his Darling, and she always mindful of his good Offices for her Promotion. That *Tyre* was the only place of safe retreat for him, since her other Sister at *Hebron* was become an Apostate to their Cause and Blood, being by the Charms of *David's* Reign deluded into a fondness and good Opinion of Kingly Government. And as for her other little Sisters they were not in a Capacity to shelter him from the just resentment of an incensed Prince,

Prince,

Prince, that she her self would only stay till she had settled her Affairs, and then would follow him to his Sanctuary, where he should receive from her such returns as corresponded more with his Endeavours, than the Issue of his Designs. Thus after many other such like kind and tender Expressions and Assurances, he took his leave and departed for *Tyre*.

But at his Arrival there, he found himself again disappointed in his Expectations, for the little Sister instead of receiving him with those Caresses and Blandishments, she usually welcom'd People with of his Temper and Kidney, gave him but a cold and poor entertainment. She still remembered the *Persecutions and Calamities* she had suffered by the means of his *Counsels*, she still remembered his Speech in the *Sanhedrim*, pressing her ruine, and which indeed brought her to the Brink
of

of *Deftruction*, so that it was unreasonable to expect she could look favourably upon a Man whom she had so many Reasons to hate and detest, and who was so far from any true affection to anyone, or any Society soever, that he has always prov'd the very best of humane kind, only for the carrying on his own *designs* and *Interests*. Thus she made him sensible that she still bore him a *grudge*, which went so to his heart, with the displeasure to find all his *Devilish Wiles* and *Practices* display'd, and expos'd to the eyes of all People, to find he was become the abomination of all the sound and honest part of *mankind*, *Achitophel* laying all these things to heart, I say, put an end to his loathed Life in such wise as the World well knows.

F I N I S.



THE
FUGITIVE STATESMAN
IN
REQUIT
FOR THE
Perplex'd Prince



LONDON
Printed by A. Green, 1789

THE
FUGITIVE STATESMAN,
IN
REQUITAL
FOR THE
Perplex'd Prince.



LONDON,

Printed by A. Grover, 1683.

THE
TO THE
FUGITIVE STATESMAN,
READER

THE
FUGITIVE STATESMAN

Perplex'd Prince,
of their Spirit and Ha-

tried to the experiment,
birds were heard their

Malice more and one
particularly in the

Business of the Black
Box found on

Printed by A. Green, 1683

~~Pretext to a Label call'd~~

~~The Prince;~~ **TO THE**

READER.

~~of the Design being~~

THE Faction, a-

mongst other many

Instances they

have so frequently given

of their Spleen and Ha-

tred to the Government,

hardly ever shew'd their

Adulce: more in any one

particular than in the

Business of the Black

Box, which furnish'd a

some

Pretext to a Libel call'd
The Perplex'd Prince;
which tho' but poorly
set, yet the Ambigu-
ty of the Design being
to poison Peoples Minds
with an Opinion of some
Probability and Truth in
that Matter: It was
thought fit in Relation, to
secure the World out of
their Principals Hands
in bawling Colours. And
well you will be assur'd
that it has been done
which yet some have

William Perkin's discovery: David
Grippe & Robert & Pencill
which are couching bearing
the friendship of the
Anglo-Traitor's wife
A Mirror of him can
make too often looked in
to, & his own may avoid
falling into the Snare of
those wicked, & wretched
Partisans, who have left
behind him, who under
colour of undermining the
Foundations of the Go-
vernment, & who are per-
petually breaching Sedition,
they with

with the highest Ingrati-
tude, after all the Indul-
gence and repeated Par-
dons of their Gracious
Prince: and Sovereign:
Tho' they can have now
no Hopes, no Prospect
of ever bringing about
their tug'd for Anar-
chy; yet we still daily
see fresh Instances of their
restless Endeavours to that
End, so that one would
think they do not yet de-
spair of effecting their
Proposes, notwithstanding
they

they have lost their Pa-
tron. But it is to be ho-
ped their good Intentions
will be Crown'd with the
same Fate with that of the
wicked Achitophel; and
that they now too will be
thinking of setting their
Houses in Order. It is high
time; for they are now be-
come so much the Dista-
ction of all Mankind, that
they can expect but little
Comfort in this World;
and I am afraid, unless
they give other Testimonies
than

than they have yet done of
their good Nature and Re-
pentance, they are not to
expect much Happiness
and Felicity in what is
come. How pernicious so-
ever they have proved
both to Church and State,
they would be glad to see
they had a due Sence of
their former practices, and
could they be thus prevail-
ed with to ask Forgive-
ness, they would undoubt-
edly obtain their Pardon:
But it is so much their
Nature

Nature, and they seem so
obstinately bent upon doing
Mischief, that there is no
probability of their ever
being persuaded to forsake
their evil ways. And since
no Counsels do avail for the
reducing them to their du-
ty: nor to court them from
destruction, we must e'en
abandon them to their
Fate, which undoubtedly
at length will do them Ju-
stice, and reward them ac-
cording to their Merits.

But is it so much their

Nature

THE

Nature, and they seem to
obstinately bent upon doing
Mischief, that there is no
probability of their ever
being persuaded to forsake
their evil ways. And since
no Counsel is of use for the
educating them to their de-
struction, nor to convert them from
destruction, we must en-
deavour to abandon them to their
Fate, which undoubtedly
at length will do them Ju-
stice, and reward them ac-
cording to their Merits.

THE

Fugitive Statesman.

THE Land of *Judah* had never attained to that refinedness in Gallantry, as under the Reign of *David*; that Prince having overcome all his Enemies both Forreign and Domestick, and established himself by his just and gentle Government, as well in the Hearts of his People, as upon the Throne of *Israel*, gave up those hours which are so necessary for Refreshment to amorous Delights, and was herein so universally imitated by all his Subjects, that there was none of what Age and

Condition forever but had some
Intrigue, inſomuch that by this
general Practice, there was no
manner of Artifice, Contrivance,
or Stratagem for the well ma-
naging an Amour, but what was
brought to the highest Perfection,
during the time of his wearing
the Scepter.

During this time that there were
betravels betwixt David and Ishbosheth for
the Crown of Iſrael, Abner finding
that only the Justice of Da-
vid's Cause, but that it would be
like an impoſſible for the Uſur-
per's ſinners to ſtand the Poſſi-
bility good Friend of the King
of Iſrael as did privately to the
hand of the Office of Submiſſion
to his Rightful Prince, with
the Forces under his Command,
which David accepted of upon
Condition of bringing him a Jew
Marked his Wife, whom Saul her
Father had given to Heli, & this

[illegible]

he knew none more fit than him-
 self for close Designs and crooked
 Counsels; he was a Man vigorous
 and bold, had not only all the
 Arts of a Minister of State, but
 was as dexterous in the well
 managing of an Amorous In-
 trigues; he knew that *Jessie*
 was Ambitious, and had had for-
 merly some Kindness for *David*,
 which was now turned into a vi-
 olent Resentment, upon his ha-
 ving preferred *Bathscha* before
 her. All these Circumstances
 concurring to the flattering his
 Hopes, he resolved to embark in
 his Design, notwithstanding he
 had not all the Advantages of *Ber-
 dy* as concur to the making a com-
 plet and an agreeable Gallant.
 He was not long without find-
 ing an Occasion to make known
 to her his Passion, which he de-
 clared in such Terms as were most
 capable of Persuasion, and first
 for

on Infatuation: But notwithstanding the Figure he made in the Court, and the considerable Interest he had both in Court and elsewhere, he met with more Severity than he expected, and was treated with some sort of Scorn and Disdain, for having that Opinion of her Chagrin, as to think all Homages unworthy of her Allowance, that were not made by Crowned Heads.

Nevertheless Achitaphe's Flames were too raging to be stilled by this Resistance, and as it was one branch of his Character to undertake difficult Attempts, and to persevere until he had brought to pass his Designs, this Opposition did but the more whet his Desires, and make him prize the greater Value upon the Object he adored. Thus he resolved never to desist until he had accomplished his Aim, and for

that purpose he besieged her with continual Affinities, informed her constantly of all the Occurrences in the Cabinet Councils and Court, and secret Cabals in the City, and by these means soothing her intriguing and aspiring Temper, and so by degrees insinuating himself into her Breast, he became in a short time a very extraordinary Favourite.

He had now changed his Conduct in the management of this Intrigue; He forbore speaking to her of Love, expressing no Passion but for her Service, and her interest, telling her that no Prince upon the Earth, would so well become a Throne as she, that undoubtedly Providence would one day do her and itself the Justice, as to give her the Crown of all Asia. And when that any great Sovereign's Bed was vacant, he seem'd grieved that their Religion

ligion would not allow of a
 Match, that so he might have
 shown his Zeal for her Advance-
 ment, in using his Interest for
 the bringing it to pass. By such
 like Discourses as these, did he
 win upon her haughty Humour,
 and became to that degree her
 Bosom Friend, that imagining she
 could not expect ever to find a
 Person so proper as *Achitophel* to
 make her Confident, nor one
 more capable of putting in Exe-
 cution her fatal Designs, she re-
 solved to ease her Heart of those
 tormenting Thoughts, which she
 there kept pent up, by making
Achitophel's Breast the Repository
 of them. Thus one day after having
 acquainted her with the Passages
 at Court, and entertained her for
 a long while with the Zeal she
 had for her Service: My Lord,
 said she, to *Achitophel*, I am sensi-
 ble of your good Intentions, and

am glad to find your Love changed into a Passion for my Interests, and to shew you how far you have won upon me, by the repeated Instances of your good Will and Favour, I am willing to unbosom to you my most secret Thoughts, and let you know what reason I have to be a Male-content. You may remember, continued she, how that upon my Sister *Michal's* Marriage to *David*, I fell ill of a Feaver, and I must own, though not without a Blush, that his good Meen, his Wit, in short, all those advantages he had received both from Art and Nature, had made some Impression upon my Heart, and if I was not flattered I might have expected to have made the like in his; but notwithstanding all my endearing Carriage, I found him insensible to all my Favours, nothing but *Michal* could he adore.

She

She was the Object of all his Praises, and I of his Scorn and Neglect. Nevertheless, I patiently bore with this Preference, since it was supported and confirmed by the Will of *Saul*, and since he was wholly ignorant of the Sentiments I entertained, tho' I had made all the Advances possible to hint to him how favourably his Vows would be heard if paid to me, and told him all such endearing things, as were consistent with the Glory of a Princess of my Rank: But *David* was so blinded with his Passion for *Michal*, that he had no Eyes for other Charms. However in a short time you know the Change at Court, *David* was drove from thence. I know it Madam, interrupted *Achitophel*, for I am sure, I was the chief occasion of his Exile and Sufferings, but pardon the Interruption, Madam, you shall

hear more of that hereafter. You
 know *David* was banished the
 Court, renewed the, you know
Michal his Wife was given by
Saul to *Palti*, the Son of *Legai*
 and now my Love made me cer-
 tain fresh Hopes, I fancied *Da-*
vid would never condescend to
 a Reconciliation with a Person
 who had yielded to give her self
 to another, I had reason to expect
David would certainly one day
 mount the Throne being so uni-
 versally rooted in the Affections
 of the People, and I had the Van-
 dity to believe that all the twelve
 Tribes could not furnish a Person
 fitter to share with him in his Glo-
 ries than my self. And when accord-
 ingly he returned, and you were
 sent to bring *Michal* back, my
 hopes revived more strong than
 ever, for though I might have ap-
 prehended he might have had
 some inclination still left for her,
 yet

yet knowing how much she had lost of her former Charms since their last Interview, I did not despair of undermining her, and succeeding in her place. This made me the more eager to accompany her to *Jerusalem*, where I was cruelly disappointed of all my Expectations. *Michal* 'tis true has not that Share in *David's* Affluities she formerly possessed, 'tis *Bathsheba* now that is the Mistress of his Affections, she reigns sovereignly in his Breast, I and my Family are daily more neglected and depressed, and all for a Person much beneath my Rank, and may be Merits. Here she paused, and the wily *Achitophel*, reassuming the Discourse, told her that he had been long sensible of the Indignities she suffered, and as long desirous of procuring the means of doing her Justice, and of furnishing her with Occasions

to shew her Resentment. It is not only the Outrages, pursued he, that are done to all those Charms you possess in so sovereign a Degree, and the Passion I have in all that concerns you, that prompts me to Revenge, I have some Reasons of my own, that might pretend to spur me to it, if yours, Madam, alone were not sufficient to put me upon the Wing. I am neglected too at Court, *Husbai's* Counsels are preferred before mine, and I am not thought worthy of having that share in the present management of Affairs, that perhaps I am capable of. I am suspected of being still inclined to the Family and Practices of your Father *Saul*; and they have not yet forgotten the part I had in the several dismal Revolutions. And I must indeed confess, I was never over-well affected to Kingly Government ;

vernment; in Common-wealths,
 the brayest and wisest have com-
 monly their share. But in a Mo-
 narchy all goes generally by Fa-
 vour and Affection, and a Man
 cannot be thought a good Sub-
 ject without being a Slave, and
 that Servility is in my Mind incon-
 sistent with a generous Temper.
 Thus my natural Disposition led
 me to promote and foment the
 late Troubles, and I found *Da-
 vid* then, though so young, yet
 so extraordinarily gifted, that I
 foresaw he would have but little
 need of the Ministry of others,
 and I dispaired of ever having
 any thing to do in the admini-
 stration of the Government, un-
 less his Exclusion was obtained.
 This set me to work, and I found
 more ease than I expected in my
 undertaking; People were easily
 decoyed with Alarums of Invasi-
 on of their Properties, and Sup-
 pression

pression of their Liberties, we
 scattered Rumours abroad of the
 extraordinary Influence the *Jews*
had at Court, and of the like-
 lihood there was of their introdu-
 cing their Religion, if not sud-
 denly prevented and vigorously
 opposed. These Bates not only
 took with the silly People but
 with the whole *Sanhedrim*, they
 entered into Covenants, and by
 United Forces, they at length
 found the means to deprive the
 King both of his Crown and Life,
 and expel the Heir the Kingdom.
 Yet all we who had first profes-
 sed this Revolution, were fru-
 strated in our Hopes, for the Ar-
 my we made use of usurped the
 Power we had promised our-
 selves, but then it was too late,
 we were constrained to submit to
 the Arbitrary Temper of the
 Sword, and so brought upon
 the People what they had so much
 dread-

dreaded, and what many thou-
 sands of them had endeavoured
 to prevent, to the loss of their
 Fortunes, and their Lives, and
 thus did we occasion all the Cal-
 amities that a whole Nation in
 Combustion can suffer, without
 any Benefit to our selves, but
 we were forced to dissemble, and
 content our selves to stand as Cy-
 phers to the Usurper. But he
 being dead, and silly *Isabell*
 upon the Throne, we fell again
 to contriving how to our him-
 self, and to place our selves
 in his stead. By these means our
 Party being divided, the People
 too generally affected to their
 promised Prince *David*, and one
 of our Chief Leaders upon our
 Backs with an Army, with which
 he favoured the Kings Return.
 All these things, I say, consour-
 ring to make me despair of my
 own Advancement, and to see
 His